/23 cont./

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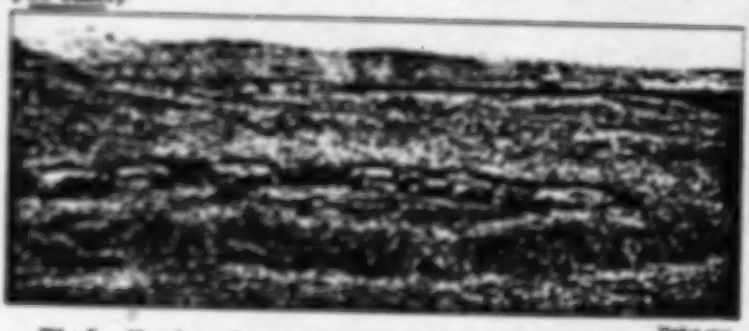

Ill. 5. Kraal on the steppe between Kilimandscharo and Meruberg.

342 out of material available everywhere. Like every task in the
[462] kraal, hut construction is the duty of the women. After the site
for the individual hut (Fig. 3) is cleared of grass and brush and
then leveled, the spiral-oval ground plan is undertaken in that
[804] the woman scratches it on the ground with her foot. They do not
use any auxiliary means for measuring it: measuring by eye is
sufficient for the woman who, even as a child, helped her mother
342 with this work. Into the ground plan, at foot-long intervals, poles
335 (ol lomi, ol lom) about 1 1/2 meters long are stuck in the ground
and joined lattice-like with thumb-thick cane-switches (ol gere i,
ol gereneu). Then in the longitudinal diagonal seven to eight
supports (en bogiehi) are dug in, over which a longitudinal bar
(ol eraschena, ol eraschenan) is put from one end of the hut to the
[284] other. Over this the poles are arched and the opposite ends lashed
[324] together with papyrus grass (en endja). By interplaiting finger-
thick switches (en jaschai, o jaschi) walls /24/ and roof are made
342 tight. The lattice-like framework is about 1 1/2 to 1 3/4 meters
high, 4 to 5 meters long and 3 meters wide. Goats' skins served
[291] principally for roofing before the rinderpest raged among the
[731] livestock around the year 1890. Now, /Figs. 2 and 3 appear here/
[824] when the Masai herds have become vanishing small in contrast
[237] to former times, the switch framework is first packed with a
layer of dry, long-bladed grass (ol gulieda or ol gudjeda) 15 to

/123 cont./

201 152 A threatening with blows, just like the energy of a blow is indicated with a smacking sound that the index finger snapping down on closed thumb and middle finger of the right hand produces, a movement that is executed from the wrist and to a lesser extent also from the elbow and is sometimes observed among us as an involuntary reaction after taking hold of an unpleasantly hot object, or also among snuffers after taking a pinch. Besides this gesture one also finds another, the snapping of the middle finger from the tip of the thumb on the ball of it, common among us. Often this expresses a higher degree of threat, a threatening with weapons. On the other hand, however, one also finds it as an expression of embarrassment, whereby at the same time the shoulders are drawn up.

If the Masai wishes to emphasize emphatically that something is altogether at an end or gone, that nothing is left of it any more, he runs his thumbnail directly behind the edge of his upper incisors and pushes it quickly forward with a snapping sound.

201 861 I observed repeatedly how mothers reprimanded their naughty children, in that they accompany their eno el aigoschobo eh abiak, that is, go, or things will go badly with you! with a motion of the hands, which consisted of her rapidly passing the palms of her hands, turned toward each other, half clapping, half grazing, and, to be sure, the right hand, chiefly active in this, would be snapped forward from behind.

151 /124/ The strength of vision of the Masai, like that of other primitive peoples, is very good. Often they already saw objects in the landscape at distances at which a normal-sighted European could not yet discern anything. The author was particularly struck by the fact that the people were able to recognize an object seen at great distances better than the European, even such whose eyes, through many years' residence in the country, were accustomed to the peculiar forms of vegetation and lighting effects in the steppe. When the latter was in doubt as to whether it was a matter of, for example, a man or a tree stump, or of a termite hill or a large antelope, the Masai's power of recognition always proceeds to be the better one. That they have at their disposal a tolerable judgment of distance is

/124 cont./

151 proved by the fact that they prepare the ground plan of the huts, the
[804] wire spirals and wire rings serving for adornment, etc., without mechanical measuring devices. For the same reason one recognizes their sense of symmetry in their weapons.

151 Following the Holmgren zephyr-yarn procedures, I examined 87
125 Masai, and, to be sure, 46 men and 41 women, on their sense of color. The test showed that of all only one man had "weak color sense," all the others, on the other hand, had "normal color sense."
[822] Here too the symbolic significance of the colors should be considered: black = calm seriousness, red (blood) = war, green = peace, variegated, and, to be sure, especially in the combination of red and white, expresses joy, gaiety, but also frivolity and fickleness.

Photographs of objects known by them they perceived correctly, those of persons known by them not at once, but always only after longer observation. Often the perspective foreshortening of an object in the photograph was incomprehensible to them; they regarded such a one as incomplete.

153 Their powers of orientation in the region and their memory for
151 paths once taken or stretches of land traversed are excellent. Their
153 memory for numbers seems to be better than that of most tribes in the
802 interior of East Africa, since, unlike the latter, they do not use
[211] mechanical aids such as notches in sticks, knots in string, etc. Their power of conceiving numbers does not seem to go beyond five; only a few could recognize at a glance the correct number of more than five objects placed before them.

53 Their feeling for plastic art is shown by the rich and not unhand-
617 some adornment, the handsome forms of their weapons, the painting of the shields, the decoration with cowrie shells and beads on utilitarian objects and clothing. Representational art is unknown to them. A feeling for music is completely lacking; their singing is arbitrary and without rules, the main thing in it is the text and the alternation in the vocal execution. They do not have musical instruments, for the antelope horn of the summoner to legal proceedings serves only to attract the attention of the people through loud noises. The following is a
533 common song to accompany the dance (1):

1. Recorded by Herr Stabsarzt /staff physician/ Dr. Skrodzki.

/160 cont./

805 [171]

/footnote 2 continued/ in Egypt, as the so-called Palermo stone has shown (Vorderasiat. Gesellsch. Geschft. Mitt., 1905. II.)

Proceeding from the present year, one also designates, with the help of yesterday and tomorrow, etc., the next years in the past and future: ol arí le ńgolé otolossoje (ol ari = the year, ńgole = yesterday, otolossoje = /161/ elapsed), last year; ol ari l eńg aioloń otolossoje, the year before last; ol ari l oguni otolossoje, the last year but two. Furthermore ol ari taisere olotu (taisere, tomorrow, olotu = future), the next year; ol ari l eńg aioloń olotu, the year after next; ol ari l eńg aioloń edía matua olotu or, more briefly, ol ari l oguni olotu, the third year coming, etc. One very seldom hears designations going beyond the last and next year.

804 The only measure peculiar to the Masai is the hand span (en demata), measured, with outspread fingers, from the tip of the thumb to that of the middle finger. I saw only that the people measured with this the length of the spear blade, spear shoe, and sword blade, and heard how, upon ordering the parts named, they designated with so-and-so many hand spans the desired length to the smith.

XVIII.

000 Livestock. -- Cattle. -- Care. -- Castration. -- Donkeys. -- Goats. -- Sheep. -- Camels. -- Names for cows. -- Ownership marks. -- Brand scars for beautification and originating from the treatment of sickness. -- Cauterizing the horn attachments. -- Birth assistance. -- Sicknesses and their treatment. -- Cowbells. -- Tending the livestock. -- Drawing blood. -- Slaughter. -- Cutting up the animal and distributing the meat. -- Nomenclature of the livestock. -- Pasture in the steppe. -- Stockbreeding by the European settler. -- Useful and harmful fodder plants.

233 The Masai's greatest joy is the ownership of as much livestock as possible; all his thoughts and acts are directed toward preserving and enlarging the herds. The cattle are zebus (Bos indicus), among